

The American Friend

Old Series
Vol. XLV No. 15

JULY 21, 1938

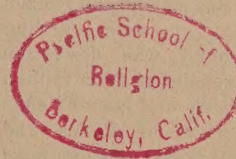
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A Contributed Page by the American Friends Service Committee

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RUFUS M. JONES MAKES REPORT ON SITUATION IN CHINA

The return of Rufus and Elizabeth Jones from their round-the-world journey to South Africa and China was marked by an outpouring of Friends at Pendle Hill on July 5. An evening meeting overflowed the quaint auditorium and for more than an hour was held spell-bound by Rufus Jones' account of his experiences in these distressed parts of the world. As he spoke of South Africa, "with more problems to the square inch than any other part of the globe," and of China, crushed under the "most terrible breakdown of civilization since the barbarians overran Rome," Friends were called to a new dedication of spirit that the Christian way of life may yet triumph over the ills that beset us.

The burden of his message was for stricken China. Shanghai was pictured as a city of life in the midst of death. The International Settlement and French concessions carried on with bustling activity. All around was desolation where once a metropolis of four million souls thrived. Friends and near-Friends rallied to the arrival of Rufus and Elizabeth Jones and great meetings were held in the American church. The Settlement swarms with students since, in addition to Shanghai's own institutions, destroyed universities in occupied territories have reshaped themselves in temporary quarters within the International Settlement. Rufus Jones had many opportunities for service among these young people and teaching faculties.

It was felt unanimously by Chinese and Americans alike that a center should be established in Shanghai. This was further supported by Japanese Friends when Rufus Jones later took the concern to Tokyo. Shanghai, thronged with intellectual life, has been spiritually shaken by its terrible experiences. Here Friends will find an eager following and opportunities to sow seeds of reconciliation between Chinese and Japanese and European residents. The establishment of a Quaker international center in Shanghai, on the pattern of those in Europe, would be related to the Quaker Center in Tokyo. Between them could flow an exchange of friendly ambassadors, each strengthening the other with vital Christianity. The Shanghai center might thus become the keystone of Friend work in China.

The vastness of the destruction and the suffering of China's millions staggers the imagination. It was clear to

Rufus Jones that little could be done by Friends in territories occupied by the Japanese. Nevertheless much work awaits Friends in China. In suggesting various possible projects for consideration, Rufus Jones recommended one as feasible. The hospitals and refugee centers of Shanghai are filled with patients, principally children whose only illness is malnutrition. So limited are the hospitals' facilities that the dying wait in line for the beds from which the dead are taken. Rufus urges Friends to set up a special nutrition camp to relieve the hospitals of these undernourished cases. A manager, a doctor and a nurse would be enough personnel and the International Red Cross Committee would cooperate in supplying equipment and foods.

This project, so closely aligned to other Quaker interests, could be started at very little expense. Rufus Jones looked upon it as a tiny beginning, "a drop in the bucket," yet out of which might grow a great service and a lasting contribution to the reconstruction of the Orient.

PLAYING THE GOOD NEIGHBOR TO AUSTRO-GERMAN REFUGEES

The writer of this letter, Anne Garrison, is spending a few weeks at the Austro-German colony which is being conducted this summer on the Hudson at West Park, New York, by the American Friends Service Committee's Foreign Service Section. This experiment in international cooperation provides a home for newcomers to the United States and is under the direction of Arthur M. and Carrie Lane Charles of Richmond, Indiana. Friends are encouraged to visit the camp on their travels this summer.

"Last night we collected a small fund for fireworks to waste this evening, but some people were reluctant to give to it, as being a waste of money at a time when many people had not enough to eat, so the sense of the meeting seemed to be that we turn it into a milk fund for the Spanish children, and so we did, and the strange thing about it is that the fund immediately tripled. So here it is. Will you take care of it for us?"

"Camp is going well, with little friction and much cooperation. I do not think I have ever seen so much good will and eagerness to help in a camp this size. The work period has a definite therapeutic value on people, I think, let alone its effect on the tomato plants and the kitchen floors. It does help to create a sense of unity to know that you are working for other people and they in turn are dependent on you doing your share.

"We are clearing brush and scrub locusts with a fine frenzy, and some of us are eager to pitch in and paint the house but I doubt if we can work the whole group to such a pitch of enthusiasm. The only thing that could make the finish look worse than it does would be to get it half painted.

"People learn things here they never thought they would. Rabbis chop down trees, housewives plow gardens, philosophical students scrape cucumbers and like it. And never in my life did I see people argue so long and hard. I think the German mind is incorrigibly metaphysical.

"Meetings for worship are carried on in two languages and are extremely fruitful. If anything there is too little silence. That is such a rare thing in our own meeting that it is invigorating to see people so ready to share their spiritual experience."

FRIEND IS REFUSED CITIZENSHIP

Friends will regret the refusal of citizenship to Dorothea Zukierelli of Cincinnati because she held conscientious objection to bearing arms. This action against a member of the Society of Friends raises again the constitutional issue of freedom of conscience in the United States. As a threat against the free exercise of Friends' historic peace principles, it points to the need of securing a reversal of the Supreme Court decisions which have been interpreted to bar Christian pacifists from citizenship.

Justice Jennings Bailey ruled with much personal regret against our Friend's application. She declared to the Court; "All my life I have not believed in force. I believe in a higher order than force. I hope that some day the world and all people will come to the same belief. If I have to suffer on account of that belief, I am willing to do it. As a Quaker I cannot take up arms. I do not think that I have any enemies nor that there are enemies against whom I have to defend anyone. We are all the children of God. This is my only mental reservation. Otherwise, I promise to be the best citizen I can possibly be."

It is interesting to note that this ruling is based on a five to four Supreme Court decision in which Chief Justice Hughes and Justices Brandeis, Holmes and Stone dissented. The majority held that our Government "must go forward upon the assumption that unqualified allegiance to the Nation and submission and obedience to the laws of the land, as well as those made for war as those made for peace, are not inconsistent with the will of God." To this Chief Justice Hughes replied. "In the forum of conscience, duty to a moral power higher than the State has always been maintained. . . . The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

THE AMERICAN FRIEND

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Editor

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For Summer Time Reflection

SOME of us who maintain our go-to-meeting habit through the summer period may be tempted to entertain a duty-driven feeling on some of these hot Sunday mornings as we gather in comparative fewness of numbers. If so, a few reflections on developments elsewhere in the world may be beneficial. For example, the recently published program of the German National Church calls for removing from its altars the Cross and the Bible and placing in their stead the swastika, "Mein Kampf," the book of the Fuehrer, and the sword. Hitler's book is to be studied and revered as expressing the "purest ethics." This pagan church, so-called, is wholly subservient to the Nazi State, of course, and is devoted to "serving solely the conception of the nation and race." Perhaps it is not such a cross after all to be faithful in attendance at our accustomed places of free Christian worship on a warm summer morning. Too often a priceless privilege is poorly appreciated until it is withdrawn.

What was termed a "novel procedure" occurred the other day in naturalization proceedings of the New York State Supreme Court, when the presiding judge introduced two clergymen to the one hundred and ten new citizens of the United States, who addressed the latter, presumably on the solemn responsibilities of citizenship. In the presence and service of the two Christian ministers, one a Protestant and the other a Catholic, the sanction of religion and the Christian benediction were obviously desired and implied. Yet at the same time, earnest Christians, including Friends, are refused citizenship in the U. S. A. because they reserve their highest allegiance to the will of God as revealed to them in the light of a free conscience. Perhaps this is why the New York procedure was reported as "novel"!

At a recent conference of the Methodist Church held at Detroit, a proposal was made to set up machinery for the support of the families of ministers "who may be incarcerated in prisons or concentration camps" because of their opposition to governmental policies. The proposal was not adopted. "Whoever heard of a concentration camp in this great republic of ours?" asked one excited Methodist

D.D. "It is folly—it is just setting up a straw man to fight against." So? We could refer the heated brother to a few Friends and others who could enlighten him. In their refusal to follow the dictates of government in 1917 and 1918, they found that federal prisons served effectively if not admirably as concentration camps; and when Uncle Sam to war would go he does not represent our idea of a "straw man." But perhaps the protesting D.D. remains true to the old guard known as "fighting Methodists."

No more is the great white oak tree, pride of Mingo County, which stood on Trace Mountain near Williamson, West Virginia. Claimed by timbermen to be one of the largest of its noble kind in the world, and reported to be six and a half centuries old, it was recently declared dead by forestry officials. On what ground? The tree "failed to bud as much as a single leaf this Spring." And a man, a Christian, "shall be like a tree." No matter his prideful lineage, his high profession, or his honorable career of service. When experience ceases to bud, life has gone. He may continue to exist, but no official declaration is needed to attest that the glory has departed.

As this issue goes into the mail, New York Friends are holding their Yearly Meeting on the shores of Keuka Lake. We trust the sessions are proving as stimulating and appealing as we found the folder of announcement to be. It led off with this arresting story. King Charles of England was once walking with a friend on the banks of the Thames. Said the friend: "There is a Quaker swimming in the river." How do you know it is a Quaker?" asked the King. "He is swimming against the current," was the reply. Instances were cited to show that New York Yearly Meeting Friends have a noble tradition for having braved the current of public opinion in the support of unpopular causes. To New York Friends—and to all of us—the searching question comes as to whether we retain more than the noble tradition for swimming against the current. When Friends show that they do not wish their meetings disturbed over disquieting questions, and show themselves to be impatient of Friends' implication in issues as vital to freedom and justice

today as was the slavery question, we may write "Ichabod" over our meetinghouse doors. Our assurance is that there are many, many Friends who have the concern and the spirit to swim upstream toward the headwaters of truth.

A minister writes to commend us heartily for our recent little screed against the "guest speaker" fad. In turn he confesses a "pet peeve" of his own. It "grates roughly" on him to hear a pastor say, "my church." "I wonder where he got it," says our correspondent, and adds, "I do not want us to go back to anything, but I would like for us to be distinctive for worthwhile Quaker concepts."

Lydia—A Woman of Action

The Second of a Series, "Famous Women of the Bible"

By Russell E. Rees

IT IS more than a coincidence that it was women who were last at the cross, and first at the tomb of Jesus. One is the evidence that perfect love casts out fear; the other the evidence that "love beareth all things, believeth all things, hopeth all things, endureth all things." The Apostles, who were the realists, accepted things as they were; the women, who were the idealists, looked for things as they ought to be. So it was Peter who said, "We had supposed . . .", but it was Mary who cried, "He is risen!"

Shall we ever be able to say what has been the extent of the contribution of women to the cause of Christianity? The qualities of heart and mind which characterize womanhood fit her for understanding the Gospel in a way often missed by men. We have hailed the Disciples as the nucleus of the Church; but it was a group of women who rallied the twelve when they were disposed to return to their nets.

The success of St. Paul cannot be fully understood without remembering the great women whom he met en-route. One such woman is particularly noted in his visit to Philippi. She is called Lydia, perhaps because of her native province of Lydia in Asia Minor. She was from the prosperous city of Thyatira, home of the dyeing industry. Although a Gentile, she had embraced the Jewish faith, and was found worshipping with the women at Philippi. Hearing the word of Paul, she immediately accepted it as a deeper revelation, was initiated into the new movement, brought her household, and became a worker in the cause. Meager bits of information to be sure, but indicative of a character, worthy of emulation.

Notice that she was a woman of an open mind. Her traditions were Pagan; she had been schooled in the superstitions of the Gentile world. When Thyatira became prosperous, Jews were drawn there in quest of trade. They brought with them their ancestral religion, characterized by two things—its monotheism and its high moral demands. And Lydia, born a Gentile, bridged the gap, and became a follower of this Jewish way of religion. She was open minded to a new truth.

This attitude of tolerance toward new ideas was the avenue along which the Gospel of Paul reached her. Along with others she listened, she liked what he said, and she accepted it. Had she been of the disposition to refuse to hear a new point of view, she would have remained Lydia,

In his Journal, John Woolman records: "One day, being under a strong exercise of Spirit, I stood up and said some words in a meeting; but not keeping close to the Divine opening, I said more than was required of me. Being soon sensible of my error, I was afflicted in mind some weeks." Saying more than is required is one of the most common failings of all who rise to speak—in meeting or out—and too few of us are sensible of our error. Especially timely for summer practice is an admonition to preachers to be not too wordy. This Editor will now practice his own admonition by writing "finis" to these reflections.

the Jewish proselyte, instead of becoming Lydia, the Christian convert.

Such openness to new truth has not always marked the Christian Community. In fact, the closed mind stands accused of the crucifixion of Jesus Christ. For Jesus did not so much deny what had gone before; he prophesied what was ahead. He did not deny the *Lex Talionis*, but left it behind with a demand to love your enemies. He did not abrogate the commandment against adultery, but superseded it with a demand for purity of thought and motive. He declared, "It was said by them of old . . . but I say . . ." And the official and prosperous elements of Palestinian society marked him as an innovator, and so, as dangerous.

Such is always the danger of literalness. It makes a fetish of the word of history, and misses the word of hope. It closes the mind to new implications of old truths, because of worship of a dead past. The religion which bears the name of the world's greatest prophet, easily becomes the exponent of the world's worst traditionalism.

The conversion of Paul is marked by the entertainment of a new idea. Once the egg of that new idea rested in his mind, its incubation was only a matter of time. The glory of the conversion of Lydia, traces to her openness to a new truth. One bishop wrote to another, saying, "You need some new words in your vocabulary." The other answered, "What you need is a not new words, but new ideas."

Almost as remarkable as the entertainment of a new idea, was the fact that Lydia acted upon her new insight, at once. She heard; she believed; she committed herself, unhesitatingly. In this she was our superior. We are not dying for lack of insight, but for lack of commitment to what we know to be right. The tragedy of the churches is that we sing great words:

"Through days of toil when heart doth fail,
God will take care of you." Or,
"My Faith looks up to Thee,
Thou Lamb of Calvary,
Savior Divine." Or,
"I'll go where you want me to go dear Lord,
Over mountain or plain or sea,
I'll say what you want me to say Dear Lord,
I'll be what you want me to be."

Then we go out from our service with no purpose to do what we have been singing. We listen to the noble words of the Scriptures, "God is our refuge and strength, a very present help in trouble," and, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," and "Be not overcome with evil, but overcome evil with good." We say, "What beautiful words," "Would not life be noble if lived with such faith." But we go on, worrying over every trivial incident of the day, bitter in dealing with our fellows, forgetting God, from one week-end to another.

We read, almost as a work of fiction, the Journal of John Woolman, who promptly acted upon whatever new light came into his life. When "lead" to remonstrate with the owner of a drinking-place, he did so, even though he did not want to. He "felt uneasy at the thought of writing an instrument of slavery" for a fellowman. He found "drawings in his mind to visit Friends in New England," and went. Whether he was seeking a wife, or considering the expansion of his business, or planning a missionary journey, he asked for light, and then followed what was given.

There is grave danger that we shall miss the values of our religion through fear of acting according to our insights. How seldom can we truthfully say, with Paul, "I was not disobedient to the heavenly vision!" And being disobedient, day after day, the light finally fails to penetrate the veil which we have raised in our minds.

Let me sing the virtue, then, of a woman who acted quickly upon the new vision of the soul. Such immediacy in our religious life would quickly increase our sensitiveness to more vision. John Woolman saw farther than most, because he acted more promptly than others on what he saw.

But commitment without service is dangerous. The leaves of the tree are not mere decoration; they are the breathing apparatus of the organism. Just so, service is the respiratory system of the good life. Cut off the leaves and you smother the tree. By a sort of second sight, all the really great souls have known that all goodness must find expression. "If you count me worthy, come and abide with me." Let me find a place of service in the new Cause.

Elbert Hubbard has said pointedly: "Love for love's sake creates a current so hot that it blows out the fuse. But love that finds form in music, sculpture, painting, poetry and work, is divine and beneficent beyond words . . . Religion that takes the form of ecstasy, with no outlet in the way of work, is dangerous. This way horror lies. Emotion without motion tends to madness and despair . . . A school for adults that does not supply work as well as facts, is false in theory and vicious in practice."

These words are not, after all, so far from the spirit Jesus. When confronted with the question of judgment he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And one of the books of the New Testament is written upon the theme, "Faith without works, is dead, being alone." There is a perpetual danger in our religion; the danger of short-circuiting our emotional experiences, and failing of any constructive effort. We come together and "feel good," and the feeling tone becomes an end in itself.

Let me prescribe a short reading course for those who think that is the end of religion. The Discipline has this to say: "With faith in the wisdom of God the Father, the Son, and the Holy Spirit, and believing that it is His purpose to make His church on earth a power for righteousness and truth, the Friends labor for the alleviation of human suffering; for the intellectual and moral and spiritual elevation of mankind; and for purified and exalted citizenship." Unless the thrill of worship is matched by

the thrill of work, our religion fails of being the creative experience that it should be.

The impotence of the Christian Community comes near being the scandal of Christianity. With sixty million church members, we cannot restrain our nation from war-like gestures; we cannot eliminate the evils of liquor from our society; we cannot put a curb upon crime. And one cannot escape the conclusion that one reason is that our religion is too much concerned with "feeling" and too little concerned with service. If every person who united with the church should say, "Now show me what I may do to advance this cause," we should soon eliminate the major evils of our time.

Could we do better, then, than cultivate among the whole rank and file of the church, three simple virtues; open-mindedness to new truth; prompt commitment to new insight; and enrollment for service in the work of Christianity.

Kokomo, Indiana.

Indicia

On the two doors of olive wood he carved cherubs and palm trees and open flowers.—I Kings 6:32.

The flower that blooms today and on the morrow dies
Allows no lack of perfectness because of transiency,—
Presents no careless pose or faulted form,
But with its colors exquisite and symmetry unmarred,
Transcending all the human skills that garb a king,
Is pattern for the sculptor's graven permanence.

The doors into the inner shrine are carved
With cherubim that fly, and palms that lift
Their stately heads, and open flowers
From near the old grey earth with all its burdens pressed,
Borne down with cares and wet with human tears,—
Yet decked with buoyant bloom with each returning
Spring.

The cherubs run the errands of their Lord;
The palm pours out its oil to light the Temple lamps;
A tapestry of Hope the flowers, a banner flung
To tell that Autumn is not death nor Winter's snows a shroud;
But each has place in God's perennial plan,
And e'er renewing life abides and will prevail.

For eyes that see and ears that hear we pray Thee, Lord,
To know the parables that throng our days;
Thy messengers to be when Thou dost send,
Thy will to do in fruitfulness, Thy witness bear
In humble constancy; and day by day
To find our way within the olive doors.

LINDLEY D. CLARK.

Sandy Spring, Md.

We place the thing of major importance upon the side track while the secondary consideration goes thundering through on the main line. We are like a dog starting out upon the trail of a deer. Pretty soon the trail crossed that of a fox and he went off after the fox. Soon the trail of the fox crossed that of a rabbit and the dog followed the rabbit. . . . This is the picture of many lives. They start out with a noble quest but they end by giving their attention to something that would not be worth while if they achieved it.—CLYDE E. WILDMAN, in *Christian Century Pulpit*.

Yearly Meeting by the Sea

By Harvey Jones

THE Yearly Meeting of Friends for New England convened in Ocean Park, Maine, in its two hundred seventy-eighth annual session from June 21 to 26. For seven successive years the Yearly Meeting sessions have been held at this beautiful spot by the sea and the strong attraction that it holds as a meeting place for Friends was indicated by the hearty and unanimous decision to return to the same place next year.

About the usual number of adults of the Yearly Meeting were in attendance and there was a gratifying increase in the number of Juniors and Young Friends over that of previous years, the total number of the two younger groups being one hundred seventy-five. These younger Friends not only conducted their own meetings with characteristic seriousness and enthusiasm but also contributed in a very helpful way to the interest of the Yearly Meeting as a whole. New facilities for the housing and entertainment of the young people made possible a closer grouping and more congenial fellowship which was a decided advantage to all.

At the opening meeting on Ministry and Oversight, a concern was expressed that more definite help and counsel might be given to young Friends in regard to the stand they should take in the event of another war. To further consider the question, a joint meeting was later held of the Ministry and Oversight group and Young Friends, at which time a committee was appointed to continue through the year for further consideration of the matter.

The reports from Oak Grove, Moses Brown and Lincoln Schools indicated healthy progress. Many expressions of appreciation were given of the work of Frances E. Wheeler who is retiring this year from the principalship of Lincoln School, and warm greetings were extended to Amy Louise Philips who succeeds her. It was also noted with interest that Robert E. and Eva Pratt Owen have completed their twentieth year of service at the head of Oak Grove School.

The Yearly Meeting was richly favored by the presence and acceptable service of a number of visiting Friends. Willard O. and Caroline Trueblood, Leslie D. Shaffer, Raymond E. Mendenhall, Elizabeth L. Hazard, and others were welcomed and their services deeply appreciated.

A number of members of the "other branch" of Friends—New England

Yearly Meeting (Conservative)—were in attendance. A growing spirit of fellowship between these two groups is evident as we are being brought together in various lines of harmonious service. The matter of effecting a still closer unity between the Yearly Meetings was a subject of serious consideration.

Raymond E. Mendenhall, Chairman of the Board on Prohibition and Public Morals of the Five Years Meeting, gave a forceful address on the present situation in regard to the subject of temperance. He spoke with optimistic confidence of the ultimate return of prohibition, this confidence being based largely on the attitude of the liquor men themselves. He strongly emphasized the need of increased earnestness in temperance education.

Echoes of the World Conference were heard throughout the sessions of the Yearly Meeting and one special meeting was held to consider "Quaker Trends and Objectives of the World Conference." The strong impression prevailed that the things upon which Friends are united are vastly more important than the things on which we differ.

The reports of the Bible School Committee and of the Evangelistic Superintendent indicate a good degree of spiritual life and activity among the meetings of the Yearly Meeting. The prayers and good wishes of all Friends follow the Superintendent, James A. Coney and his family, as they leave for an extended visit to England this coming autumn.

The Young Friends greatly enjoyed the daily messages of Elizabeth L. Hazard to their group.

A warm welcome was extended to Wilbur W. Kamp and family who have recently moved from New York Yearly Meeting to have pastoral charge of the meeting at North Weare, New Hampshire.

Friends of New England have been

especially favored in the services of Willard O. and Caroline Trueblood, both in the sessions of the Yearly Meeting and in their visits to a number of our meetings previous to and following Yearly Meeting. Most helpful meetings have been held in Portland, Windham, Durham, East Vassalboro, Lynn and Worchester. During Yearly Meeting Willard Trueblood spoke daily at the Bible half-hour service, bringing inspiring messages from the Bible relating them directly to our present-day life and conditions.

The interest of the Yearly Meeting in our missionary work was greatly stimulated as Willard Trueblood brought the fresh and thrilling story of our work in Africa as he had observed it on his recent visit to that land.

What was felt by many to be one of the most impressive and inspiring sessions of Yearly Meeting in recent years was the meeting for worship on Sunday at which Willard Trueblood brought a great message on the supremacy of Jesus Christ. The great audience was lifted to an exalted sense of the glory and majesty of the name that is above every name; and as the seven crowns were seen placed on his head—the crown of his humanity, of his deity, of duty, of beauty, of moral truth, the redemptive crown, and our personal crown—there remained no question as to the supreme and central message of the Christian gospel.

Throughout the Yearly Meeting, the deliberations were influenced by a deep consciousness of the gravity of world conditions and a feeling of the responsibility of the Society of Friends for having a message that will definitely speak to these conditions. But, while there was no inclination to evade the world issues and the responsibility they bring for the highest of human endeavor, the very seriousness of the situation seemed to be a call particularly to the deepening of the personal spiritual life. The emphasis was not so much on finding a solution for our immediate problems, but rather on the inadequacy of all our efforts toward making a better world without an increasing dependance on the divine resources. The challenge was that of the need of a fuller dedication of life and a releasing of the hands of Christ in human life for the working out of the plans and purposes of God.

Brunswick, Maine.

IN THE GARDEN

When I have felt an hour of agony
No other soul could share,
Alone with God, I found tranquility
In quiet prayer.
When I have found in dark Gethsemane,
A cup I could not bear,
I always found, to minister to me,
An angel there.

SARA R. STANSBERRY.
Whittier, California.

To Central City Again

By Norman E. Young

FOR thirty-one years now, people have been going to Central City, Nebraska, every June. Some of them have been making this trip for twenty, twenty-five, twenty-seven years: a number of them for ten or fifteen years. What's the attraction, you ask? Why, its Nebraska Yearly Meeting again.

Perhaps no other Yearly Meeting within the Five Years Meeting has had a more varied experience than Nebraska. Its "ups and downs" have been very marked and there have been times during the past decade when its very existence seemed threatened. Just look at your map and visualize one of its great handicaps. It is comprised of meetings in three States—South Dakota, Nebraska and Colorado. Its boundaries therefore cover great distances and that is why it seems to us remarkable that Friends continue to travel so far each year to Central City. But these Friends declare that having once attended Nebraska Yearly Meeting they always want to come back. Let us go then to this year's session. Perhaps we shall catch something of this spirit.

This year Nebraska Yearly Meeting convened in the aftermath of the visit of Willard O. Trueblood to nearly all the meetings within its territory. As Friends gathered they talked of this Friend's visit and of his fine service in their meetings. There was a deep feeling of understanding of our common tasks which extended to an unusual spirit of unity throughout the business of the sessions. For the first time in several years, Nebraska's June was green and beautiful with abundant moisture. Friends caught this "feeling" of newness of life and were encouraged to go forward with the work of extending the Kingdom of Christ. The report of the President of the College showed this same spirit of renewed hopefulness for the future. Nebraska Central is to celebrate its fortieth anniversary next June—and N. C. C. as well as "life" begins at forty, is the feeling of all those who have labored so long and faithfully in this commendable work.

Two young men were recorded as ministers of the gospel. Blaine Stands and Charlie Stephens both received recognition of their gifts. Aaron McKinney, whose service as Yearly Meeting Superintendent during the past year has been so valuable, was again appointed to this office. While financial conditions did not warrant calling him to full time work, the time given and the remuneration are both to be increased.

On the second day (Thursday) a "short session" was held, meeting convening at 2:00 in the afternoon and adjourning at 2:30 in order to leave the remainder of the afternoon for committees to meet and transact their important business. This was tried merely as an experiment this year, but Friends approved and it will be made a part of the program for our sessions in 1939. Also only excerpts of the epistles from other Yearly Meetings were read in the face of the meeting, the entire epistles being available to Friends who desired to read them in full.

But now, since we are here and the sessions are moving along smoothly under the able leadership of M. Herbert Watson as Presiding Clerk, and Milo Crosbie as Recording Clerk, let us look around and see who are here as visiting Friends.

Over there to the right about half way down the auditorium is Gilbert Bowles. How much we have enjoyed and benefited from his quiet, thought-provoking messages! He has led one of our 11:30 devotional hours and one evening service and we are grateful for his giving us a new outlook on the Book of Acts.

The young lady who has just come in is Jeanette Hadley. How delightful it has been to have her in the sessions! She has led us in a special series of informal hours about the new Christian

Education Board and her effective message to the Young People's evening services will long be remembered.

Then over there to the left—I am sure you know those Friends—yes, that's right, Samuel L. Haworth and his wife, Evelyn Haworth. They were not able to be at the opening sessions of Yearly Meeting but since being here both have spoken to our edification in business as well as devotional sessions.

Down in front are John D. Carter and Rachel A. Carter. These Friends have been faithful attenders at all the sessions and the talk which John D. Carter gave in the women's dormitory about his hobby, "Birds and their Nests," was a very acceptable diversion in between sessions.

That young man turning intently from one Friend to another as they rise to speak to the business, and occasionally taking some notes, is Glen Reece from Glen Elder, Kansas. Glen brought acceptable messages on two occasions and gave earnest and careful consideration to all the sessions.

But here's the Clerk rising in this last session to express the wish that someone would invent a Yearly Meeting which does not have a final session. He feels that Friends are apt to forget the important business which often comes to this session and there are so few who have remained. We share the Clerks desire because it is now nearly six o'clock and this last session has been rather tiresome.

The final minute of the Clerk reminds us, however, that we have met together under the very evident presence of our Heavenly Father and are determined to return to our local meetings with a keener desire for the coming of His Kingdom. We express our thanks for his watchful care over our work during these recent days.

The fellowship of the dormitories and around the meal table, where such splendid meals were spread before us again this year, will follow us back home and, of course, we'll come "to Central City again" next year.

We regret to record that Cecil E. Hinshaw, who has been such a real asset to the work of Nebraska Yearly Meeting in recent years, is leaving us for study at Harvard University. He brought a splendid message on Education this year. Our best wishes go with him and the hope that he will return to our midst in the near future.

Denver, Colorado.

BEHOLD! THE CHRIST

Behold! The Christ: the triumph
Of the love of God—His Son.

Behold! The Christ: the Mirror
Of God's love to man—the Saviour.

Behold! The Christ: in "still small
voice,"

In "burning bush," and "coal from off
the altar."

Behold! The Christ: in this world's life,
In life to come—forever.

Behold! The Christ: in every thought
And word and deed—together.

Behold! The Christ: that man may be
At One with God—joint heirs with Him.

Behold! The Christ: the evidence
Of God in man and man in God.

A. L. T.

Dublin, Ireland.

EVANGELISM STRESSED IN CALIFORNIA SESSIONS

BY LOUIS T. JONES

California Yearly Meeting of Friends met in its forty-fourth session at Whittier, California, from June 22 to 28 in the spirit of unbroken unity. Throughout the entire session an attitude of harmony and concentration on the work at hand prevailed.

This year attention was centered on the spirit of evangelism, as expressed on both the home and foreign field. The opening gathering of the Meeting on Ministry and Oversight, which usually sets the sails of the larger gatherings, urged this as the central purpose of the church with the result that it motivated all that the Yearly Meeting accomplished thereafter.

Last year the Alaskan field with its expanding need was stressed; this year California Yearly Meeting's work in Guatemala, Central America, drew major emphasis. R. Esther Smith, head worker in that tropical land for thirty-two years, together with Dr. Anhel Castro, volunteer medical missionary outgoing for this same field, were the chief guests of honor on many occasions during this memorable session.

Numerous guests of distinction, both Friends and non-Friends, enjoyed this Christian love feast of God's good things. Among these were Gurney and Elizabeth Binford, missionaries from Japan whose combined efforts in that island empire totaled eighty years; Jeanette Hadley, Editor of Friends Bible School publications and Executive Secretary of the Board of Christian Education for the Five Years Meeting; Samuel L. Haworth, head of the Biblical Department of Guilford College, and Clerk of North Carolina Yearly Meeting; Harriett W. Purdy, well known throughout the Society of Friends; Carrie Samms, visiting missionary from Alaska; and others not less vigorous.

Outstanding among the actions taken at this yearly gathering was the recognition of the Alaska Quarterly Meeting of California Yearly Meeting of the Friends Church, so named, said Quarterly Meeting to be composed of its nine mission stations as Monthly Meetings, as follows: Kotzebue, Selawik, Norville, Kiana, Shungnak, Buckland, Deering, Noatak, and Kivahua—names that have meaning in the Alaskan tongue. Ira and Parolee Downs, Robert and Carrie Samms, and Delos and Doris Westbrook were appointed as a committee to see to the official opening of the above Quarterly Meeting early this fall.

Allen U. Tomlinson was again chosen as Presiding Clerk for the ensuing year; as also was Harley M. Moore as General Superintendent. After eighteen

years of service as Superintendent of Missions for the Yearly Meeting, Charles S. White resigned because of failing health. Merrill M. Coffin, missionary from India and retiring pastor from Berkeley, was called to this responsible post.

The report of the Woman's Missionary Union, composed of more than one thousand women members of the Yearly Meeting, indicated a steady rise in its contributions for the past five years. For 1937-1938 this stood at \$4,200 with a total of \$18,444 over the period just mentioned.

In keeping with past custom, Sunday afternoon of Yearly Meeting was devoted to a Japanese-Mexican missionary rally. Colorful indeed was this occasion. With the gay hues common to these two nationals, both the local and foreign work among these interesting peoples was featured. Following came the Christian Endeavor rally, at which young Friends voted not to engage in any wilful action, either at home or abroad, that would cost the life of another.

Marked attention was this year given throughout the sessions to young Friends' needs. The epistles from Junior Yearly Meetings elsewhere were read and answered; a daily program paralleling the regular sessions of the Meeting was conducted; and frequent opportunity was given to consider matters of vital interest to the youth of the church. This fact had a very stimulating and encouraging effect on the entire body.

In this one of the frontier Yearly Meetings on the American Continent, the spirit of the pioneer continues to run strongly. The messages of friendly greetings brought from all parts of the world were received with gladness. While grave concern was felt because of the economic strains at home and the threats of war abroad by those gathered at Whittier, an unusual spirit of hope and encouragement prevailed throughout this forty-fourth annual gathering. Greetings, filled with this optimism, were sent forth to all Friends with whom this Yearly Meeting corresponds.

THOUGH DREAMS MAY WAIT

What though the "Good Book" deems
Poor policy—new wine in wine-skins
old?

Yet out of the ashes of Caesar's dreams,
A Rome of brick arises marble bold!

As out of earthquake and fire
Rises a greater city by the golden gate:
And out of fate's furnace old cities leap
higher

As doth the wine of hope, though dreams
may wait!

CLARA MARIS WELLS.

Whittier, California.

A "WAR CRY" MESSAGE IN A QUAKER MEETING

BY HELEN T. BINFORD

A snatch of the song of a mocking bird; a whiff of mimosa blossoms through an open window; a slight breeze from over the sun-drenched campus, glistening with drops left by last night's rain; slow chimes at the quarter hours from the clock in the bell tower beyond the library; a Sabbath quiet room, which during the week is full of the gay bustle of campus life—all these were the setting for a Quaker meeting during the Carolina Institute of International Relations at the University of North Carolina.

We gathered earlier than the hour at which the Quaker group at the University usually meets. Institute leaders were scheduled to fill pulpits in various of the Chapel Hill churches, and members of the Institute wished to hear them, but those who attended gained help from our worship together, which began with silence and ended with a message of appreciation and encouragement from Dudley D. Carroll of the local group.

Roger Soltau of Beirut, Syria, and Geneva, Switzerland, a Friend since 1920, who had for the previous week been presenting to the Institute in a clear and sometimes terrifying way the background of present-day European affairs, spoke first. His message was the following quotation from the *War Cry* of the Salvation Army in England:

"DON'T'S FOR DAYS OF CRISIS

Don't be driven by every rumour, whether from word of mouth or in print. This is an age of Grand and Scientific Lying. Set a guard over your ears.

Don't drop down into black despair as though all things that count died yesterday. Despair flings open the door to mental, spiritual, and physical disease. Despair paralyzes effort, destroys initiative, flings away life's treasures, and invites a cynical prodigality. Despair destroys patience, truth and morality.

Don't talk foolishly about "throwing everything up" as though all the foundations of your life had been suddenly destroyed. If you've a living faith in God they haven't been touched by any passing event. They will stand every storm, for they are eternal.

Don't be led into talk about "the war." If you use the phrase at all, let it mean the last conflict, from which you draw wholesome lessons, and not some clash to come. To speak of "the war," as though it were an inevitable event like the arrival of summer is criminal folly, an offence against God and man.

Don't be swept off your faith in Christ into the protestation that "force is the only cure." There is only one cure for national quarrels as for individual disputes, and that is in the spirit of forgiveness and forbearance. To abandon faith in that is to betray Christ again.

Don't frighten the children with your talk. They have delicate minds, easily damaged by wrong impressions. They

have to carry the world's burdens presently. Keep their sleep free from dreams of enemy attack. Strengthen them by your calm and cheerful demeanour.

Don't let your mind be so clouded that you cannot pray. Take time to focus your thoughts upon God and his Will. Your prayers are as real a power as the uprising life of the springtime.

Pray very often. Pray for the world's leaders—for Mr. Neville Chamberlain, for Herr Hitler, for Signor Mussolini, for Stalin and Franco. Remember that God is nigh unto them all, and, if he is willing to guide you in your affairs, he must be willing to guide them, when they seek his aid. But pray without prejudice, malice or fear. Remember that you pray in the name of Jesus.

Several speakers followed, emphasizing the need for lives so full of God's courage, so sane, so active in his service that there is no place for paralyzing fear or numbing complacency.

One of the group, a non-Friend, spoke of a growing realization among other groups of the power of silent worship. Another, a former soldier, told quietly of kneeling beside a dying friend in No-Man's-Land, who said, "This is not God's will—it is just man's plan."

From the life of Frederick Douglass, a young Dunkard told of Douglass' discouragement at ever hoping to do anything about slavery. He was once telling a group of slaves that their plight was hopeless—they would never be free, when an old colored woman, who had known him all his life arose and asked the simple, heartening question, "Is God dead?"

We were just a small group, individually taking stock of our spiritual lives, strengthening purposes in united worship, coming closer to God in supplication that faith and love, not fear and hate might rule. We left the cool, quiet room refreshed and went our various ways out under the great oaks and pines and magnolias of the campus of the historic University.

Guilford College, N. C.

UNDYING FAITH

When fragrance sweet has left the rose,
Pure lilies cease to bloom;
When bird-song is forever hushed,
Skies always cast in gloom;
When love forevermore has died,
The sound of laughter stilled.
When fields no longer yield the gold
Of grain—are never tilled;
When moons shall never change again,
The sun rises not nor sets;
When rains have ceased, and barren soil
No living thing begets;
When hope expires, and despair reigns,
And hatred shall increase,
Then, and only then, O God
My faith in Thee will cease.

ODELIA H. BUTENSCHOEN.

Portland, Oregon.

MILK MADNESS IN MURCIA A GRAPHIC PICTURE

BY S. EMILY PARKER

There are certain dates which are never to be forgotten. Their importance lies in the significance they had for the world in general, or for those individuals most actively concerned. May 23 will be remembered as the day of the Czechoslovakian plebiscite and the day that Milk Madness, a mixing malady, set in in Murcia. The former may be read of in the papers. It is of the latter I wish to write.

Milk Madness, the Murcia Mixing Malady, is the result of a decision to furnish breakfasts (including one-fourth litre of milk and one-half small loaf of bread) to more than 4,000 school children of Murcia. Victims of this malady may be spotted by various definite symptoms: (1) a noticeable perpetual circular motion of the right arm; (2) an especially sleepy and unbreakfasted look about ten o'clock; (3) a recent and highly developed respect and regard for the cow.

I shall not go into all of the plans and preparations which preceded the 23rd; only to say that an investigation bore out our belief that there was more need in Murcia than that represented alone by refugees. However undesirable and difficult life in a refugio may be admitted to be, there is at least a committee responsible for the welfare of those under its care. But food is becoming daily more difficult to procure and milk not available from any source. (A sequel to Milk Madness, called, "Vanishing Cream," will soon be published!) As a result many school children have been going to school without any breakfast. No group was especially responsible for this situation—hence our plan to furnish breakfast for these children. The schools seemed the best medium through which we might feed the greatest number. Also it was thought that breakfast might stimulate school attendance—which it has! All the week before the 23rd, Levi Hartzler and Mr. Smilg, our indispensable helper, were running around with a glint in their eye (A glint in the eye usually means steel—in this case it was tin—a reflection of the countless cans!), and a sample bun under each arm. At last the day for beginning the breakfasts broke and of how it broke, I must write personally.

Imagine, if you can, rising at five or trying to, which is not five at all but three since we are two hours in advance of standard time. Picture me as I grope my way down the many flights of dark stairs to find the great Bastille-like door firmly locked. Those who have never had such a door to cope with do not know what a task it can be. Especially

when it has to be opened with a key half one's height! Fancy me, as with both hands and muscles straining, I lift the key to the lock, firmly place my foot against the door just below the lock, turn the key slowly, then suddenly throw myself around with the key twice (all the while thinking unquakerly thoughts). At last the door gives a groan and gives way.

After the first shock from the dawn wind, I find myself fully awake and feeling what a pity it is that more are not out and about seeing how beautiful Murcia can be in the light of the moon or the morning star. If I am prompt I am out in time to see the little blue lights go out. (How glad I shall be when there are no more blue lights but when every city can be brightly lighted without the fear that light only means that an enemy plane can the better hit its mark of innocent victims!) On down the Malecon past the controls and so to the Hospital Military Base whose officials kindly offered us the use of their kitchen and boiling water. (Having been so often in hot water I had not realized how much I would some day covet same.) A soft but firm knock on the great door produces a sleepy, "Qué quiere?" I smile peacefully at the armed guard, step over the few soldiers sleeping in the entrance and on through the great patio.

It was quite an experience the first morning I found myself in the middle of the huge kitchen in a military hospital, especially since my former experience has been confined to the small kitchen of the Quaker Youth Centre at Richmond! But the man on night duty who says every day he does not remember whether he came the day before or the day before that and the old grandfather of cooks who comes early are very kind and friendly. One gave me a cup of coffee and I gave him a cup of milk, so we shall probably both have our views modified!

On the first day there was very little help and two of us did most of the mixing of the one hundred kilos of powdered milk and one thousand litres of water. Of inestimable value was Clara Smilg, teacher and active worker in *Federacion Universitaria Escolar*. We have mixed much together; henceforth, whether condensed, evaporated or powdered, nothing shall separate us! Clara declared that not since the war had she had such a great time; and on the spot, which I must say was pretty well covered with milk, she dedicated her talents and powers to the challenging slogan, "Around the world with the Quakers," or "Life in a Milk Can."

As there was little help the first day, we carried on until one o'clock, until I began to think we would have to organize a committee to arrange to feed the

children while they waited for their breakfast! I shall never forget that first day's work. First of all I think I set my arm once and for all in a perpetual circular motion so that I have become a good example of one in the more advanced stages of Milk Madness. Furthermore, not being accustomed to such honest work with my hands for some time (having been Young Friends Secretary that long!) I suffered the consequences, but fortunately there was no time for pampering such softness and the hardening process developed rapidly. When I left the kitchen "at long last" I said to one of the men, with the enthusiasm felt only by those who finally finish, believing they never would, "Salud Camarada!" He must have had more contact with the Abraham Lincoln Battalion than with the Quakers for he startled me by saying with equally as much feeling, "Gud-bye, Baby!"

Imagine the joy of putting the lid on the last can, and with buns bagged, swinging from school to school in an old World War Ambulance with *Libertad* written boldly across the back door. Children awaited us with every kind of container for their milk. The expression on the faces of the littlest ones as they received their quarter of a litre of milk was ample antidote for swollen wrists and inflated thumbs. "Vive los Estados Unidos," they gurgled through the last drop. All the day I meet little children who shout, "Salud," and smile, remembering their milk.

PROPOSED HISTORY OF BALTIMORE

There will be published shortly a book, "The Story of Baltimore Yearly Meeting," by Anna Braithwaite Thomas, provided there seems to be a welcome awaiting it. Price: \$1.00.

The story covers almost the entire period of American Quakerism. It begins with George Fox on the shores of Chesapeake Bay, and continues on through the 18th century with its conflict with slavery, on through the westward migration that drained away the membership of Virginia and led to the joining of that Yearly Meeting to Baltimore.

It tells of the testing days of the War of Independence; of the worse troubles of the Great Separation of 1827-28; of the Civil War in which Baltimore probably suffered more than any other Yearly Meeting, except North Carolina; and finally in recent times of the trying out of various methods of Quaker practice.

It is evidently a book that should be in every Friend's library. Those interested are encouraged to write the author, 240 West Lanvale Street, Baltimore, Maryland.

FREE EXCHANGE OF IDEAS AT INSTITUTE

BY J. GRANT JOHNSON

The Mid-West Institute of International Relations arranged by the American Friends Service Committee with the cooperation of the Congregational, Mennonite and Dunkard Churches, has just closed its seventh annual meeting, the last two having been held at North Central College, Naperville, Illinois.

A number of outstanding critics of political, economic and social problems participated. Distinguished students of European affairs, recognized authorities on international problems, two of whom had previously served in foreign governments, appeared on the program.

The membership in attendance came largely from four major groups: teachers, ministers, students and members of women's organizations. Again this year, the number of Friends attending seemed to be in the minority. The writer was associated with two young Friends, having accompanied George Barnard from Richmond, and having roomed with John Hill of Greenfield.

The plan of the Institute afforded ample opportunity for free exchange of ideas between the faculty and those in attendance. At the close of each lecture, a period of time was devoted to questions. In fact the procedure was so democratic that one of the more enterprising spirits of this colorful gathering, unable to restrain himself until the close of the message, arose as Dr. Blakeslee began to speak and interrupted with the request that he be permitted to state his question in advance of the lecture. He said that he felt sure the question which he had in mind to ask would give direction to the lecturer in his discussion of the subject of the hour. Many of the questions raised were thought-provoking and the discussion of these by various faculty members produced stimulating results.

The different ways to world peace were ably presented by various members of the faculty. William Arnold-Forster, who had once served in the British Admiralty, also in the Foreign Office, championed the policy of Collective Security.

Many who favored this theory used the term "peace" as if its meaning were synonymous with "truce" or "armistice." But do not these terms describe a state or condition which has fundamental differences? Our ultimate goal, then, should be not only for a world in which there is the absence of armed conflict, but also to create a world in which sound principles, which make for a lasting peace, are cherished while the occasions which make for war are removed.

Dr. Nathan, economist, a director in

the Department of Research in a former German Government, and later an economic advisor to President Hoover's Emergency Committee on Unemployment, spoke convincingly on the theory that history is very largely the result of economic facts.

On Wednesday evening of the second week of the Institute, Norman Thomas was present to address a large audience. Apparently he is still of the opinion that the present capitalistic system is outworn and needs to be changed. He proposed socialism as its substitute; this he offered as his long-time policy looking toward peace for the world. But as a temporary expedient to meet the present world exigencies he suggested that the United States adopt a policy of neutrality. In other words, Mr. Thomas recommends the use of palliatives for the present, but advises that surgery is going to be necessary in the end.

Douglas V. Steere, Professor of Philosophy at Haverford, presented the Christian approach to peace. He did not offer any panacea for war. It was his opinion that wars are a result, and only a result, of existing conditions which are basically wrong and we know that to work for a change from this viewpoint is to undertake a long-time project. But if we are in search of an expedient only, there is the possibility of becoming impatient in considering any approach to peace in which the desired goal seems too far away.

The amiableness of Alfred and Ruth Cope did much to promote the Institute. This was observable not only in the execution of the program but also in their ready response to even petty requests coming from members of the conference.

While no major decisions of far-reaching consequence were made at the Institute, it did afford the opportunity, and did "encourage the study of world affairs which should promote the cause of peace through creating a better understanding of the domestic and international problems which endanger it."

A. F. B. M. REPORT READY

The Annual Report of the American Friends Board of Missions is now off the press and is ready for distribution. It will be sent free of charge upon request to the pastor of any Friends meeting. To all others, the price is fifteen cents postpaid.

The supply of the Seventh Annual Board Report for 1935 and 1936 has been entirely exhausted and we are in need of extra copies here at the office. If there are any Friends who have these but who do not care to preserve them longer, we would appreciate having them returned to this office.

INDIANA PASTORS GATHER AT DEWART LAKE

By W. BRUCE HADLEY

The Pastors' Short Course of Indiana Yearly Meeting at the Yearly Meeting's camp on Dewart Lake, July 4 to 8, was attended more largely this year than for several years past. Fifty-eight adults were in regular attendance. Many ministers brought their families. The mornings were given over to three periods of an hour and a half each for addresses and discussion, the afternoons were free, and a vesper service and an evening address closed the day.

Leaders this year were Milo S. Hinckle, Yearly Meeting Executive Secretary, who led in consideration of Quaker Polity and the Ministerial Ideal; Edgar H. Stranahan of Friends University, who conducted four morning hours of Studies in Acts; L. Herbert Reynolds, pastor at Amboy, who gave an address on "The Friends of Jesus" the first evening, and a book review which proved to be a stimulus for a lighter vein of humor throughout the short course—Dale Carnegie's "How to Win Friends and Influence People"; Harold Cooper, minister in the Congregational churches, lecturer, and friend of the Friends, on Ministerial Diseases and Denominational Diseases; Marie Cassell, pastor at Ludlow Falls, on Church Finances; W. Bruce Hadley, pastor at First Friends Meeting in Richmond, on Leadership in Friendly Worship; Alfred H. Cope, Executive Secretary of the Mid-West branch of the American Friends Service Committee on Building a Peace Program in the Local Meeting; and Murray S. Kenworthy, pastor at Carthage, on the Mystical Way of Life.

The vesper services were led by DeWitt Foster, pastor at Spiceland. Dean Randolph Pyle and Professor William E. Berry of Earlham College were welcome members of the group throughout, and not only in fellowship and participation in discussion, but in their evening presentations in the vesper services, were a material addition to the value of the days spent together.

Penn, Eastern, and West Branch Quarterly Meetings had one hundred per cent attendance of their pastors. Notwithstanding the fact that one man who could not resist the temptation to fish throughout a solid forenoon, the subjects were approached conscientiously and with general eagerness in discussion by the Friends who welcomed the opportunity provided. Many were the expressions that it had been a good short course. Fellowship and spiritual refreshment were rather a by-product of a purposive week of study together than a goal directly aimed at, and none would deny that these were real values of the week.

The variety of personalities was referred to by Milo Hinckle as like a garden with profuse varieties of flowers; but the essential unity of the group was abundantly manifest and grew preciously through the week of discussion, worship, and recreation together. A group of men such as gathered at Quaker Haven are sure to become fast friends through laughing together, and this Pastors' Short Course was no exception. There were times when a lecture could not proceed until repartee and laughter had subsided. The joke of the week which, curiously enough seemed to tickle the sense of humor most devastatingly was one brought in incidentally by Herbert Reynolds. What he was about to say was not boastful, said Herbert, and then he told this story. A young woman went to a Catholic priest to make her annual confession. "I kissed John Johnson during the past year," she said during the confession. "How many times did you kiss him?" asked the priest gravely. "Now look here," said the young confessor, "I'm confessing, not bragging."

WHAT ARE WE DOING TO JUSTIFY THIS?

In his book, "My Quest for Peace," George Lansbury, stalwart British statesman and peace worker, pays high tribute to the work of Friends. "I would like all who read this book," he says, "to catch a little of the spirit and work of the Society of Friends, work which goes on almost silently from one year's end to the other in every part of the world wherever there is sorrow, suffering, disease and death. I heard of it in Germany, Switzerland, and France in 1918-19, in Russia in 1920 and 1926, and now wherever I have been in Europe, governments so dissimilar as the Soviet Government of Russia and the Nazi Government of Germany, recognize their work and the worth. In Vienna for the first time I came right up against it at close quarters and learned how much these quiet unassuming people are able to do when all others seem doomed to fail."

This should be more disquieting than pleasing to most of us. Just what part are we having—you and I, your meeting and mine—in the constructive work that wins such recognition?

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted not with "forests but with grasses." Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint.—HENRY WARD BEECHER.

RALEIGH FRIENDS JOIN IN UNITED CHURCH

By ELEANOR DOUGLAS DOAK

This article is sent to THE AMERICAN FRIEND with the hope that it may prove of interest to Friends in general and to those Friends in particular who may be situated in the same circumstances which this statement describes.

Before 1927, there was no regular Monthly Meeting of Friends in Raleigh, North Carolina. In that year, however, there gathered together a few families of Friends who had come to the city from other parts of the State or country. At first the group gathered only for meetings for worship, but in time, as it became better organized, it became a regular Monthly Meeting belonging to New Garden Quarterly Meeting at Guilford College.

Being decidedly few in number, the group was unable to finance a meeting-house and it was often difficult to find an appropriate place for meeting. For two years the group struggled under the handicap of its small size, but in 1929 an opportunity offered itself which has since proved very worth while.

In 1882 the First Christian Church of Raleigh was founded. In 1927 it united with the Congregational Church, presaging by four years the national union of these two denominations. In 1929 to Raleigh Monthly Meeting was extended an invitation to unite with these two groups. The invitation was accepted and the three groups are now known as the United Church.

Union of the three denominations enabled them to finance a beautiful stone church where the groups now meet to worship together. To the Friends groups the union has in every way been beneficial. Uniting with the larger group has not only provided an appropriate place to hold meetings for worship and to transact the business of the Meeting, but has added to the prestige of Friends in the community and has made it possible for the Meeting to carry on extensive church work of which the small group would have been incapable, single-handed.

The three denominations work together in handling the monetary matters of the church, and in the charitable works carried on by the group as a whole. Pastoral services are held during the hour for worship and during that time a period of silent prayer is observed in the customary tradition of Friends.

Our Monthly Meeting is organized as is any other, and regular meetings for business are held each month and delegates are sent regularly to the Quarterly and Yearly Meetings.

The good will and cooperation between the three denominations have been inspirational, and the spirit of fellowship and understanding which exists between

them is best expressed by the United Church creed which says:

"United in our spiritual quest, we of the United Church find inspiration in the heritage of our common faiths. We believe that our lives, both collective and individual, must be guided by the law of love as revealed in Jesus Christ and as interpreted in the light of modern knowledge. The inescapable demands of Christianity challenge us to mold our society after the pattern of the Kingdom of God. This means a complete commitment on our part in building a more Christian world wherein the forces of war, racial injustice, and exploitation will be steadily diminished. The religious resources for this task are found in the worship of God and the service of man.

"We receive an added impetus by coupling the prophetic zeal and apostolic sympathy of the Congregational-Christians with the ethical rigour and the "Inner Light" of the Friends. Anyone sharing these convictions is cordially welcomed to our fellowship, for the simplicity of our credo is matched only by its sincerity."

JUNIOR TWO-IN-ONE CAMP ON PUGET SOUND

A dozen boys and girls from Puget Sound Quarterly Meeting spent the long week-end of "the Fourth" at Quaker Cove, near Mt. Vernon, Washington. For the first time this group met as a "Junior Bible study and work camp." The work project included improving the play-field, erecting back-stops, and clearing out underbrush in preparation for the regular Northwest Young Friends Conference. Regular periods of worship and of Bible study were held. Particularly popular were the Sunday "morning watch" on the beach and stories, most of them from "The Children's Story Caravan," read around an open fire in a favorite cabin. The boys and girls appointed a committee of their own to plan a similar program again. The camp was sponsored by the Friends Center which has been established recently in the university district of Seattle.

Charles J. Ewald, the second of five new workers in Spain, sailed for Nationalist territory on July 9. Friends will be interested to learn that he and his wife and daughter, Agnes and Margarita, became members of the 57th Street Meeting in Chicago on July 1. Having spent his life in South America as a Y. M. C. A. Secretary, Charles Ewald speaks fluent Spanish and is at home with the Spanish people. On his journeys through Europe, he bears with him a Minute from his Meeting to Friends in England, France and Spain.

VACATION BIBLE SCHOOLS SUCCESSFULLY HELD

A total of thirty-one boys and thirty-five girls were enrolled in the Church Vacation School, held at the Ludlow Falls, Ohio, Friends Meetinghouse for two consecutive weeks, during the merry month of June, the average attendance being fifty-two plus.

The school was graded according to ages and materials, and consisted of a varied program very similar to that which has been held during other years. One new feature which was of great interest to all was the publication of a paper, known as *The Bible School Echo*. Local merchants kindly inserted advertisements, and the majority of the families of the village were subscribers, the results being that the school realized a neat little sum clear of all expense on this project.

Three churches aside from the Friends, which had by far the larger number enrolled, were represented in the school: namely, Congregational, Christian, Methodist, and Church of the Brethren. Nine pupils were unclassified. Each of the last two years the school has been held here, we have realized some additional pupils for the regular church school.

Leaders and teachers are willing and faithful, and lend every effort to make the school a real success.

Members of the First Friends Meeting, Richmond, Indiana, feel that Vacation Bible School is a permanent and successful feature of their Religious Education program. This year's school marks their third and the Bible School Council is already making enthusiastic plans for the next one.

Eight-one children of Beginner, Primary, and Junior ages enrolled. The average attendance was sixty-five and more than half of the eighty-one had perfect attendance. Fifteen of this group were not members at First Friends. Five of the fifteen did not attend Bible School anywhere but are now attending at First Friends.

Fifteen volunteer workers were in charge of activities. The cost of supplies for the entire school, including the purchase of two new books, was only ten dollars. This is an average of thirteen cents per pupil. The collection taken at the closing program more than covered expenses.

The Cooperative Series of Vacation Bible School texts was used: "Let's Go Out-of-Doors" for Beginners, "Bible Homes and Homes Today" for Primary, and "Learning How to Live" for Juniors. The morning sessions from 8:30 to 11:00 were divided into a half hour General Worship, one hour Study, forty-five

minute handwork, and fifteen minute recreation periods for each group.

Children participated in all parts of the program with great interest and enthusiasm and the staff is convinced that the lasting benefits derived are out of all proportion to the cost and effort involved in the administration of Vacation Bible School.

A QUAKER CHRISTENING AT GENEVA

At the recent London Yearly Meeting the question of birthright membership was considered. It seemed particularly interesting to young parents, who discussed it freely. Where does the right of determining membership lie? Whether or not one is registered as a member of the Society of Friends in infancy, should there later be anything corresponding to confirmation in the English Church to signify that having come to years of understanding, he recognizes himself as a member of the Society of Friends?

All this came to mind in Geneva on June 12, as we sat in the regular Sunday meeting for worship in the Friends Centre. During the first forty-five minutes the only thing marking the meeting as unusual was the presence of a larger proportion of children than is customary. Then came the moment for which they, to say nothing of their elders, were looking. The door from the library opened and in came two mothers with young babies in their arms and seated themselves partly facing the meeting. They were followed by several members of their families, including the tiny sister of one baby. She too had been brought to the meeting in infancy.

After a brief silence, Irene Pickard rose, and in words not at all suggesting any rite or ceremony, expressed the joy of the meeting at having these little ones present. No prayer was voiced for them that "they may receive remission of their sins by spiritual regeneration" or that they, "being delivered from wrath may be received into the ark of Christ's Church." It was a June day; garden flowers brightened the room. We were all children of the same loving Father, and these little ones, in the most natural way possible, had been brought into the family gathering.

The babies immediately exercised their prerogatives as members of the Society of Friends, one by remaining silent, the other by giving voice to his feelings. They were Richard, son of Rosalie and Maurice Stack, and Hazel, daughter of Herta and Daniel Hogg.

FRANCES BROWN.

J. Franklin and Frances Brown of New Rochelle, New York, were resident at the Friends Student Hostel at Geneva for two or three weeks, following their attendance of the sessions of London Yearly Meeting.—Editor.

AN INWARD EXPERIENCE THE GREAT NEED

(Epistle from New England)

Dear Friends:

We greet you in the love of Christ. Your messages have brought us inspiration and encouragement, reminding us again of our fellowship in Gospel service. With souls hungering for Truth we are met to pray for an outpouring of the Spirit and to testify afresh to the faith that binds us together.

It was not far from our place of meeting that Samuel Fothergill came on a religious concern nearly two hundred years ago, and declared, "Truth has opened my way in several places where no Friends lived and my heart has been bowed with reverence to observe and feel the openness and visitation of love and life." In grateful recognition of the debt we owe to the early bearers of good tidings, we are endeavoring to prepare ourselves better to carry forward their pioneering labors. We have been impressed that evangelism is as necessary today as ever. Christ touches the world of men through the lives and words of His followers. There is need of devoted leadership, a vital ministry, a membership personally conscious of the guidance of the Holy Spirit, an evangelistic urge that pushes beyond immediate borders to carry the Gospel message.

Through the World Conference of 1937 there came a deepened sense of fellowship, and a warm living touch with Friends everywhere. In such association the spirit of criticism will increasingly give place to a spirit of understanding and appreciation. In comprehending one another's problems may be found a way into larger agreement and more fruitful cooperation. As we learn to "reverence our neighbor's way of finding truth," we discover deeper unity beneath surface forms of doctrinal expression and varying methods of worship. Our own Yearly Meeting has been singularly blessed in its efforts to allow to its constituent meetings complete freedom in conducting worship, and we are learning forbearance as we labor together for the Master. Not form or absence of form, not pronouncements of themselves alone are needed to set individual souls free, but an inward experience of the living Christ and great confidence born of a personal and a collective knowledge of Divine truth.

There is surely a place for the Christian message in a world that is more and more crushing out the spirit of democracy and of freedom of worship and welding in its stead a rigid union of state and church that is alien to our belief. Liberty of conscience, religious tolerance, recognition of human values—these only can survive if men of God rise

up in great conviction and preach the dynamic doctrines of primitive Christianity. Not on negatives was the Society of Friends gathered. George Fox had a living faith; his teaching was positive and compelling; his personal knowledge of God was intimate and revealing.

As we think of the baffling problems that confront us in war-torn China, in suffering Spain, and in Central Europe, where basic Christian beliefs of equality of race and freedom of thought and speech, of justice and of liberty, are daily denied, we need not be dismayed if we remember that with them is "an arm of flesh, but with us is the Lord our God, to help us," and that eternal truths remain unshaken. The hearts of men need the pure religion of the Man of Nazareth.

May we all be "built together for an habitation of God through the Spirit."

Signed by direction and on behalf of the Yearly Meeting of Friends for New England, held in Ocean Park, Maine, from the 21st to 25th of Sixth Month, 1938.

LINDLEY M. BINFORD,
Presiding Clerk.

LYRA TRUEBLOOD WOLKINS,
Recording Clerk.

THE FELLOWSHIP OF THE CROSS IS CENTRAL

By MILTON H. HADLEY

Among the words that have become so familiar as to be made common is the word "cross." However, the cross is central in the meaning of Christianity. Remove the cross from Christianity and you will have to remove the Christ with it. For upon the cross Jesus gathered into one event the highest expression of attainment to which a Christian can be challenged.

The cross is a symbol of emancipation. It symbolizes the freedom of self from small surroundings. Many a life has been spent in bringing about very limited ends. The cross is an example of stepping out of these confines and being free for fellowship with great spirits. It is a fellowship which looks upon life as if it belonged to all, and lives for ends that serve the whole. Jesus drew together the soul of humanity in one man. Never again can we find excuse for not losing our spirits in the one Divine Spirit of God.

The world has produced its own types of fellowship. To these we are enslaved. The fellowship of sin has made servants and fools of us. The fellowship of personal pleasure has wrapped the cords of lust and habit about others. Our fellowship of race has filled us with prejudice and hatred. Our fellowship of nationalism has held us in the clutches of war. The fellowship of economic power has tied us to the whipping post

COMMUNING WITH NATURE

Sailing the Currents of Life

By FLOYD SCHMOE

The first time I sailed the fiords and passages of the sheltered waterway which extends from Puget Sound to Alaska, I got all mixed up in tidal currents: currents which flow rapidly in one direction for several hours and then suddenly reverse themselves, as though they had just changed their minds, and flow just as rapidly in the opposite direction.

Some of these currents reach velocities of nine and ten miles per hour and my boat could not do better than eight, under power. I wasted a great deal of time, energy, and fuel oil bucking those currents, and I came to hate them. I considered the tidal currents a greater menace than all the storms, and fogs, and calms of the northwest coast.

The next time I headed north, I knew a great deal more about currents and I had learned to use that little blue book of the Coast and Geodetic Survey, entitled, "Current Tables for the Pacific Ocean." It costs ten cents and saves hundreds of dollars worth of fuel.

I learned that one may buck the current and get nowhere, or one may sail with the current and make double time. I forgot the clock and sailed by the "Current Tables." Soon I came to consider the tidal currents an asset and an aid to the navigator.

There are currents and counter currents in life. We may buck the tide and make haste slowly. It may strengthen the character but too often it only thwarts plans and sours dispositions. There are currents which flow in the right direction. We can pick our time and our tide and go places. The choice is up to us, but there are "Current Tables" that will help.

Seattle, Washington.

where fellowmen have used financial power to chasten each other with severe stripes. The fellowship of Christian complacency has confined us within the walls of self-satisfaction where our souls have caught disease and are slowly dying. How different from the fellowship of the cross!

In the cross there is the revelation of a fellowship that once was and again must be. Love, freedom and spiritual health are the need of the hour. Who has shown us the way of true living except Jesus? Many sacrifices are still to be made. Can we do less than strive for the Spirit of Him who has shown us the Father?—THE CHICAGO FRIEND.

The man who allows strife to develop within his own mind can never hope for happiness.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

WHEN FRIENDS GO TO AUSTRALIA

Editor, THE AMERICAN FRIEND:

Having had the great privilege of attending the World Conference at Philadelphia last September and meeting many American Friends, I feel that it would probably be of mutual benefit if it were possible for American and Australian Friends to see more of each other. With this object I write to suggest that any American Friends who may be passing through Australia in the course of their travels should write in advance to the following Friends in the States of Australia which they are likely to visit:

Queensland: Sidney H. Foreman, Edington Street, North Rockhampton.

New South Wales: T. Eric Cooper, Clerk, Sydney Monthly Meeting, Bell Street, Killara.

Victoria: Mary E. Howie, "Eulo", 23 Lisson Grove, Hawthorne E. 2.

Tasmania: William L. Cooper, Clerk, Hobart Monthly Meeting, Rosetta, Glenorchy.

South Australia: Alva M. R. Herbert, Care of W. & T. Pope, 13 Grenfell Street, Adelaide.

Western Australia: J. Herbert Crossland, Dorothy Street, Gosnells.

J. B. HOWIE.

20 Russell St., Melbourne,
Victoria, Australia.

FRAGRANT FLOWERS FOR THE LIVING

Editor, THE AMERICAN FRIEND:

I was a birthright member of Duck Creek Monthly Meeting and through childhood and young womanhood attended its meetings. It is located in Henry County, Indiana, and is composed of four local congregations, Cadiz, Clear Spring, Greensboro and Kennard, among which its sessions are held in rotation. Recently I had the pleasure of attending a session of this monthly meeting held at Cadiz.

Alvin L. Winters was at the Clerk's table, and it is to express an appreciation of his life and service that I write. He is the son of John A. and Melvina King Winters of North Carolina, who were members of Deep River Meeting. His father died in 1876 and in December of the same year his mother with her children came to Indiana and settled at Dunreith. Seven years old when his father died, Alvin started out to make his way in life when he was nine. He lived with a family and went to school, doing chores to pay his board. When older he worked by the month as was customary then.

In 1889 he married Ella H. Palmer, daughter of John and Hannah Ratcliffe

Palmer, and settled on a farm near Cadiz. They have two children and three grandchildren. Some years later they purchased a farm near Greensboro, Indiana, where he still resides with the companion of his youth and cares for his farm. Since 1900 he has been actively engaged in writing mutual insurance for farmers. Through all the long years of farming and insurance writing he has been deeply interested in the welfare of church and community and it is of his long efficient service in the church that I speak.

For twenty-six consecutive years he has served as Clerk of the Monthly Meeting and for over a quarter of a century he has missed but about six sessions of the Monthly Meeting and that was mostly when he and his wife were in Florida for her health.

He has kept his faith and loyalty to his Lord and Savior and his devotion to the church, and the Monthly Meeting appreciates his faithful service and their happy fellowship in their work together. We hope this expression of appreciation may be an inspiration and strength to him and may the ancient benediction be to him and his family.

"The Lord bless thee, and keep thee;

The Lord make his face to shine upon thee and be gracious unto thee;

The Lord lift up his countenance upon thee and give thee peace."

New Castle, Indiana. ESTHER COOK.

Unfortunately, such "flowers" as the above are too often reserved for "the last sad rites." We trust this tribute will be an encouragement to many faithful Friends who are similarly carrying on in their respective meetings—The Editor.

ALL FORWARD TOGETHER

Editor, THE AMERICAN FRIEND:

My letter in THE AMERICAN FRIEND of June 9, entitled, "Responsibility in Crisis to Our Own Members," has brought considerable response from Friends in various parts of the country, who have expressed approval of what I tried to say. I believe that there is within the Society of Friends in America today considerable concern about the lack of genuine Christian fellowship among the great bulk of American Quakers.

In later years American Quakerism has taken on an academic tinge, and we have lifted our eyes from the book pages of the latest Quaker tome to look beyond the oceans. I think the time has arrived when American Quakers should turn their faces and their souls away from the

book shelves, and take in America of today. Here, after all, is the stage upon which American Quakerism should be acted. I think it is time to get away from the habit of always examining where we stand as soon as a crisis arrives, nationally or internationally. A whole lot of this anemic, spiritual introspection is nothing short of an alibi for not doing anything about the crisis. Quite too often we are like football players who go into a huddle *without the ball*.

If we have religion of the real kind, our feet are planted on a rock. We have a firm foundation, and we have a guide, a leader, and a friend besides. We go forward and we do not look behind. The time has come for American Quakerism to go forward, and if somebody in our group is unable to march along with the rest of us on account of poverty, sickness, unemployment, or other ills traceable to result of a social order which is out of joint, we must take the suffering among ourselves by the hand and lead them along with us, if we mean anything by calling ourselves the Religious Society of Friends. The world is in a crisis, and so is the Society of Friends.

PETER GULDRANDSEN.

Berkeley, California.

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ARE WE RIDING WITH HIM TODAY?

Editor, THE AMERICAN FRIEND:

"He rideth upon the wind.....and the winds obey Him."

That about describes the perfect chauffeur doesn't it? One who does not have to be tooted out of the way, yet keeps the vehicle under control. And how we like to ride! Don't we miss the old bus, if it happens to go haywire, and we have to depend on the neighbors for a while!

But the winds. It is about all the old car can do sometimes, coming down the road against a stiff breeze. Above is a glistening birdman, sailing over, with his body at a noticeable angle to the line of flight, telling of treacherous cross-currents. On the weather map we read the statement that the winds blow outward from the storm centers.

Storm centers? Madrid, Shanghai—on Galilee; maybe just under our own vests. And the winds, storm winds, blow out from them. Oh the damage some winds can do!

Who is this Personage that is such an excellent reinsman? Listen to Paul telling the Athenians: Seeing that he giveth to all, life, breath and all things, (including rides), not a golden god, but the God of gold; not a stone god, but the God of the stones; not a wooden god but the God of the woods. Storm god? Ah no, for he is the God of the storms.

Are we riding with Him today? He invites us. No matter what the weather. He is calling, calling.

HARRY R. CLARK.

Wilmington, Ohio.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



THE SPIRITUAL LIFE

BY EVELYN UNDERHILL

Harper Brothers, \$1.25

In "The Spiritual Life," a rare little book whose "reading time" is well under two hours but whose "assimilating time" is at least a life time, Evelyn Underhill has given us another precious work-book on the practice of the religious life. She is concerned that this practice shall not be looked upon as a luxury, as an elective, "as a sort of an honours course in personal religion," but rather as a necessity, as the growth into a genuine normality in which each of us has gotten out of a narrow absorption in our own little concerns and become conscious of our place in the great and secret economy of God.

She compares the restless busy lives of so many active people today to impressive fur coats with no one inside them, or to a kind of reverse tale of Hans Christian Andersen's, where now the king is not minus the clothes but the clothes contain no king. This state she diagnoses as due to the want of a first hand discovery of the stem to which we are attached.

"The moment in which, in one way or another, we become aware of this creative action of God and are therefore able to respond or resist, is the moment in which our conscious spiritual life begins." Here Evelyn Underhill places herself in the long chain of witnesses that stretch from Augustine and Bernard of Clairvaux to the late Baron Fredrich von Hugel. All of them insist with a single voice that "it was the awareness of God's environing love that saved me." Even though I resist it, if I know its presence, the engagement is on and I can no longer drug myself into content, either by comforts or by intense activity.

There are several areas in which the conditions and the effect of our cooperation with this increased sense of God are described with striking power.

This cooperation may mean willingness to accept a very different role in life than the one to which our ambitions have pitched us. "The boundless initiative is chained to a sickbed and transmitted into sacrifice, the lover of beauty is sent to serve in the slum, the lover of stillness is kept on the run all day, the sudden demand to leave all comes to the one who least expects it, and through and in these apparent frustrations, the life of the spirit emerges and grows. . . Our own feelings and prefer-

ences are very poor guides when it comes to the robust realities and stern demands of the spirit." Sometimes we are the currency used in some great operation, of which the purpose is not revealed to us. Sometimes we are servants, left year in, year out to the same monotonous job . . . taking responsibility if we are called to it, or just bringing the workers their dinner, and sharpening the tools. All self-willed choices and obstinacy drained out of what we thought to be our work. . . . Thy will be done."

In the life of prayer, adoration—the readiness not only to *praise* God but to *enjoy him*—will be central. In this adoration there is a wonderful restoration of a sense of proportion. It is not only of the first century Pharisee that it may be said, "He was dressed in his own spiritual self-esteem; and it acted like a macintosh." Adoration strips away this insulating coat.

The life of prayer called for in such cooperation does not need to involve long periods of time. Urgent as such specific periods are, the practice in the presence of God which Pere Grou describes when he says, "We are always praying, when we are doing our duty and turning it into work for God"—this constant offering of the will to God is what is most important of all. Von Hugel can even extend this to the giving of an eternal worth to the troublesome job of packing a bag.

This cooperation with God also means the reorganizing not of our prayers alone, but of the life that precedes and follows them. "If our practical life is centered on our own interests, cluttered up by possessions, distracted by ambitions, passions, wants and worries, beset by a sense of our own rights and importance or anxieties for our own future, or longings for our own success, we need not expect that our spiritual life will be a contrast to all this." We must expel "from our life those thoughts and acts which are inconsistent with these times of communion."

This little book seems to be haunted by something of the leisure of eternity and quickens the reader to share in it. Harper Brothers have rarely produced a more beautiful specimen of what the printer's craft is capable of than this little volume which is exquisitely printed and illustrated. It is a gift which many will enjoy making to others and will not be ill advised to make to themselves.

DOUGLAS V. STEERE.

THE ETERNAL GOSPEL

BY RUFUS M. JONES

Macmillans, 235 pp., \$2.00

Without minimizing the values of theology, we can say that philosophy is the more fundamental pathway to religious thought and reality. If the Christian "Gospel" is indeed a gospel then it must be timeless and universal. Its pattern cannot be destroyed, like a clay mould, by any criticism in any age.

Furthermore, if it is a genuine gospel it could not be the arbitrary deliverance, imposed upon a wholly depraved world, in any given century. Rather, Christ comes to us in the fullness of time, out of a universe capable of producing him, and out of a universe which in the nature of the case cannot be wholly unlike him.

It is this faith—that at its depth there is a purpose and pattern of good—which is the basic foundation for our Christian gospel. And it is that faith, so characteristic of Rufus Jones, which this book sets forth.

Does Jesus "come in a wholly perpendicular direction, as a celestial visitant from another realm, entering our world from beyond, breaking in on it from another sphere, and then leaving it again when the brief span of his work on earth was finished?" The author poses this question and then proceeds to show that Christ is more meaningful than that. For a succinct, readable statement on the central principle of our Christian faith, this book is one which we should have.

Let no one think he can read without a greater reverence for Him whose deeper saviorhood is presented. The gospel is greater and more significant than common Protestant theology has generally conceived—ERROL T. ELLIOTT.



YOUR CHILD NEEDS

BY MARY M. CHALMERS

The Judson Press, 1938, 117 pp., 50c

The more books of this kind that get into the hands of parents, the better Christian homes we shall have. Mrs. Chalmers has packed a lot of helpful material into it and its inexpensive form makes it available to every home.

The chapters take up in order the things every child needs: "A Well-Adjusted Home," "Understanding," "Friends," "Culture," and "Training in Christian Living," as well as other things of equal importance. Suggestions for a devotional period, leading questions and project suggestions in each chapter enhance the value of the book.

The reviewer knows of one mothers' group which has used "Your Child Needs" as the basis of their discussion in recent weeks. The leader reports it to be a most helpful volume.

CECIL E. HAWORTH.

QUAKERDOM • AT • LARGE

Among calling Friends recently welcomed at the Central Offices in Richmond were Ed. W. and Maud Hall of Marshalltown, Iowa. They were on an extended vacation trip to the Atlantic Coast.

* * * *

W. Glenn Roberts, pastor of our Brooklyn, New York, Meeting, called one day recently for a chat in the editorial sanctum. He had been attending the National Council of Employed Officers Conference at Westerville, Ohio, after which he was vacationing for some days in and about Indianapolis.

* * * *

E. Raymond Wilson, Associate Secretary of the A. F. S. C. Peace Section, sailed for Europe with Kirby Page on June 30, intending to travel widely in Central Europe. His studies abroad are under a Biddle Fellowship offered in the cause of peace and international good will.

* * * *

Their many American Friends have been made glad by the word that Sewell and Helen Harris, with Anthony and Margaret, are sailing from England just about now to spend the month of August in Helen's "my own, my native land." Most of their time will be spent at Flatfields, the home of Albert and Mary H. Terrell, Helen's sister, near New Vienna, Ohio.

* * * *

With a deep regret that will be shared by many readers, we record the death of Miles White, Jr. of Baltimore, which occurred July 5. Widely known for his genuine friendly concern and generous benevolence, as were his two brothers who preceded him, Richard and Francis, he will long be remembered with keen appreciation. A more adequate statement will follow.

* * * *

Carl J. Hawk drove all the way from Philadelphia the other day to renew in person his subscription to THE AMERICAN FRIEND. While such face-to-face renewal on the part of subscribers is not essential, we like it that way. It enables us to see "the whites of their eyes." Of course the fact that Carl's son David is at Earlham may have had something to do with his westward trip.

* * * *

In the London correspondence to the *Christian Century*, we read that in the King's Birthday Honours List—a long list, incidentally, in which varying degrees of honours were conferred—an English Friend and world-famous astronomer was awarded the highest distinction,

that of the Order of Merit. He is Sir Arthur S. Eddington, Plumian Professor of Astronomy at Cambridge University, and a member of Cambridge Meeting.

* * * *

On his way home from China, where he recently represented English Friends in appraising the possibility of establishing a Friends Center at Shanghai, Harry T. Silcock visited a brother in California. Making his way eastward, he spent the week-end of July 16 and 17 with Richmond Friends, with whom he generously shared his observations and experiences. Harry Silcock attended the World Conference of Friends at Swarthmore last September when the concern for a Friends Center at Shanghai was emphasized.

* * * *

A Chinese Friend, S. H. Fong, a prominent member of Szechwan Yearly Meeting, has been elected by the National Christian Council of China as a member of the Chinese delegation to the decennial meeting of the International Missionary Conference to be held at Madras next year. He is Vice-Chancellor of West China Union University at Chengtu. Other Friends of unfamiliar names (to us) who are also announced as delegates to Madras are Ranjit Chetsingh of India, and Lootfy Levonian of Beirut.

* * * *

Through the Religious News Service we are informed that a German Friend, Dorothea Zukierelli, formerly stenographer at the German Embassy at Washington, D. C., now a resident of Cincinnati, Ohio, has been denied citizenship in the United States because she refused to declare willingness to bear arms. Holding the Supreme Court ruling of May 27, 1929, which denied citizenship to Rosika Schwimmer, as a precedent, the District Court denied her the right on her refusal to take the unqualified oath. Dorothea Zukerelli attended the World Conference of Friends at Swarthmore College last September.

* * * *

Readers whose impressions of Penzance are largely associated with a popular Gilbert and Sullivan operetta, will be interested in the following paragraph found in the *London Friend*: "Arthur J. Sharp, of Penzance, has declined to pay the amount specified for A. R. P. (Air Raid Precautions) on the Demand Note sent out by the Penzance Rating Authority. He wrote to the Authority: 'I believe it is morally wrong to train every man, woman and child to be war-minded.

... I have to decline to pay the A. R. P. part of this Rate Demand. I will only add that this is done in no spirit of obstruction, as I do feel the obligations of citizenship."

* * * *

In the last issue of Publishers' News Service for the Religious Press, issued by MacMillans, of the four MacMillan authors mentioned, two are Friends. It is announced, as our readers have already been informed, that Hornell Hart, at present Professor at Hartford Theological Seminary, has been appointed to the faculty of Duke University for next Fall. He is the author of "Skeptic's Quest," a recent publication that has attracted much favorable notice. The other reference is to Rufus M. Jones, "eminent Friend and author of a number of books." His return from his round-the-world trip, including visits in South Africa and China, is chronicled.

* * * *

Early in the morning on the day after the Glorious Fourth, Edgar T. Hole of Guilford College, North Carolina, looked in at the Central Offices to see that all hands were promptly on the job following the holiday. He has a special attachment for the room which he occupied several years ago when a member of the staff—the room in which he was forever and anon shifting the furniture to help keep him from becoming "sot in his ways." He and his wife, Adelaide Hole, were on a vacation trip and visit, their objective being the homes of Emory J. Rees and Frank Conover, in Illinois and Iowa, respectively, long time colleagues on the African field. "I just want to exchange a few native African words with them," said Edgar T.

* * * *

In looking through some old papers recently, Mercy E. Baker, New Bedford, Massachusetts, came across a copy of the epistle sent by London Yearly Meeting in May, 1865, to Friends in North America. Written at the very close of the Civil War, it first expressed deep sympathy in the great national affliction suffered in the assassination of President Lincoln. On the other hand it rejoiced in the overthrow of slavery, while confessing that Great Britain had shared largely in fastening the sinful institution upon the United States. With prophetic insight, the epistle discerns and declares the continuing task before American Friends of bringing the Freedmen up out of "the darkness and degradation of slavery, to qualify them for the true appreciation and enjoyment of civil and religious freedom and

effectually to secure for them *the permanence of these blessings.*" (Italics ours.)

* * * *

Helen T. Binford of Guilford College, North Carolina, who reports in this issue rather an unusual Sunday morning meeting for worship, is director of the Carolina Institute on International Relations which this year moved from the campus of Duke University to that of the University of North Carolina at Chapel Hill. Despite necessary adjustments incident to the change of location, she writes that the institute was quite a success. Several times entire classes from the University attended the lectures and the night sessions were well attended by both university and town groups. Several people who went to one session rather out of curiosity remained to attend throughout. It is estimated that more than three thousand persons were in attendance at the various sessions.

* * * *

Enthusiastic letters have come from President Ora W. Carrell, Central City, Nebraska, and Lyman G. Cosand, pastor at Leesburg, Ohio, telling how much they are appreciating the summer term lectures at Pendle Hill. "We have a very excellent student group of fifty-three resident students and a Faculty of very great ability," writes Ora Carrell. Among the faculty members greatly appreciated are Gerald Heard, Dr. Walter M. Kotschnig, Georgia Harkness, Fritz Redlich, Dr. Arthur E. Morgan and the Directors, Howard and Anna Brinton. Rufus M. Jones was welcomed home and spoke at an evening meeting of their experiences in South Africa and in China. One of the students is Lydia Calderon, wife of the Mexican Consul of Philadelphia, who with her husband attended our Friends School in Mexico. Ora Carrell writes that she was greatly interested in Merle Davis' report of his recent trip to Mexico, which appeared in the last issue of *THE AMERICAN FRIEND*. She said that it gives a very accurate picture of Mexico and conditions there as she knows them.

NEWS OF OUR MEETINGS

Orval H. and Lois Cox will remain at Westfield, Indiana, Friends Meeting the coming year, this being the fourth year in which he has served this meeting as pastor.

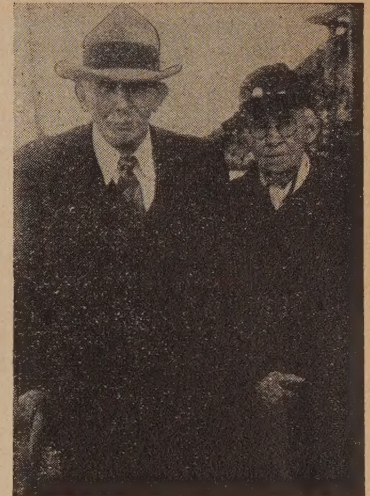
* * * *

For a number of years First Friends Church of Indianapolis has held a unified worship service during the months of June, July and August. Meeting convenes at 9:30 a. m. with all but the Primary classes of the Bible School participating in the service. During the vacation period of the pastor, Errol

Golden Wedding Celebrated



1888



1938

LUCIUS T. and Mary Lindley Cox, one of the best beloved couples among Friends in the West, celebrated their golden wedding June 26, 1938, at their home near Alva, Oklahoma. They set out on their journey together June 28, 1888, at Elizabethtown, Indiana, in a Quaker settlement that had been founded by their ancestors many years before.

Lucius was a teacher and in their migrations in an early day there were occasions on which these young people were able to establish Sunday Schools in neglected areas. At one time they were able, with the assistance of Dr. James A. Ellis and others, to establish a Friends meeting that is now Bethel in Kokomo Quarterly Meeting.

Being pioneers at heart, they came thirty years ago to Alva where they have since made their home. Lucius Cox has taught a number of years in local schools and was for two years the treasurer of his county. Mary has been active in W. C. T. U work and is now Honorary President of the Woods County Union.

Their children were with them on their anniversary: Howard, at home; Evelyn Hoch, a teacher in the Alva schools; Idelle, teacher in Pampa, Texas, and Bernice Martin of Kinsley, Kansas.

There are also three grand daughters, one of whom wore her grandmother's wedding dress for the occasion.

A program reminiscent of fifty years ago with its customs and styles was of interest to the friends, about one hundred in number, who came with congratulations and good wishes. The Coxes repeated the early Quaker marriage ceremony for the benefit of those to whom it is unique, although they were not married according to the custom of Friends but by a Friends minister, William Card. They were among the first to break away from the usual custom.

That they are still youthful, daring and adventurous in spirit was portrayed remarkably well in a sprightly poem read by Mary Cox, with a twinkle in her eye, expressive of an eager determination to keep "a-ploddin' on."

Alva Friends love Lucius and Mary Cox for they have been and are, wise counsellors, generous givers, faithful teachers and exemplary Christians. The meeting gave them a gift Bible and a note of appreciation that falls far short of expressing the sentiments of our hearts concerning them. It is with such as these that God builds His Kingdom.

LELA E. GORDON, *Pastor.*

T. Elliott, well known speakers are present. On the three successive Sundays, beginning July 3, Fredric E. Carter, Donald Spitler and John J. Haramy were the speakers.

* * * *

What a year this is for anniversaries in Iowa Yearly Meeting! On July 17, Des Moines Friends observed the twenty-

fifth anniversary of the dedication of their present meetinghouse. David M. Edwards, now President of Friends University, who preached the dedication sermon twenty-five years ago, spoke at the morning meeting for worship. Richard R. Newby, Yearly Meeting Superintendent, who was pastor of the Des Moines Meeting when the present house was

built, participated in the exercises of the day which were both historical and inspirational. . . . As has already been announced in these columns, this year's sessions of the Yearly Meeting, August 23 to 28, mark the seventy-fifth anniversary of the latter's establishment. Commemoration services are being planned. . . . The year also marks the centennial of the setting up of the first Friends meeting in Iowa, at Salem. Salem Meeting is planning a centennial observance to take place on October 8.

* * * *

Through the months of July and August, Carthage, Indiana, Meeting is holding unified Sunday morning services, beginning at 9:30 and lasting one hour. . . . At the well attended mid-week meeting on June 30, the pastor, Murray S. Kenworthy, spoke on "Discouragements," the first of a series of subjects pertaining to the Christian life. . . . On Friday evening preceding Fathers' Day, the Friendly Circle sponsored a Father and Son Banquet with over sixty in attendance. Joseph White spoke for the sons and Murray Kenworthy for the fathers. James Henley was toastmaster. . . . Carthage Meeting joined with four other congregations of Carthage and one of Walnut Ridge, June 6 to 17, in promoting the most profitable vacation Bible School yet held. There was an average attendance of more than one hundred, with ministers, teachers and others co-operating in this success. Our pastor was director of the school.

* * * *

Recently the Federal Council of Protestant Churches in Czechoslovakia issued an appeal to their fellow Christians of other countries, asking for prayers and spiritual help in their time of testing. Responding to this appeal, New York Quarterly Meeting at its June session sent a helpful message to the Czechoslovakian churches, expressing understanding sympathy. "We still hold to the belief," reads the message, "that the Light that lighteth every man that cometh into the world still shines in every man, though often hidden by the shutters of selfishness."

* * * *

The old meetinghouse at Apponegan-sett, Dartmouth, Massachusetts, will be open for a meeting for worship on Sunday afternoon, July 31, at three-thirty o'clock. This meeting is held once a year and is usually well attended by Friends from a number of meetings in southern New England.

* * * *

Harry L. Leasure who has served the New Burlington Meeting in Wilmington Yearly Meeting as pastor during the past five years, jointly with Sabina Meeting, has resigned at New Burlington to become full time pastor at Sabina, where he resides.

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IN THE FOOTSTEPS OF HIS GRANDFATHER

It will be of interest to the students and admirers of the late William N. Trueblood, so long a dearly beloved professor at Earlham College, to know of the scholastic distinction won by a grandson. Climaxing a brilliant career as an undergraduate student at Harvard, marked by his membership on the Editorial Board of the *Harvard Monthly*, and by his election to Phi Beta Kappa, Alan Trueblood, son of Howard and Louise Trueblood of Dobbs Ferry, New York, was graduated from Harvard in June, *summa cum laude*. Majoring in Romance Languages and Literature, he won the France-Amerique medal for French declamation and was awarded a medal by the French Government for excellence in French. As if all that were not enough, he was also awarded a Sheldon Fellowship for a year's travel in Europe, with special attention to France and Italy. Following this coming year of travel, Alan Trueblood plans to return to Harvard to work for his doctorate.

MARRIAGES

ARDERY-STANLEY—At the Stanley home near Richmond, Indiana, June 25, 1938, Sarah Anita Stanley, daughter of Isaac Orlo and Rilla C. Stanley, to James N. Ardery of Liberty, Indiana.

BROWN-WELCH—On June 22, 1938, at the home of the bride's parents at Mt. Airy, North Carolina, Clara Belle Welch to Evan C. Brown, youngest son of Vernon L. and Florence K. Brown. On their way north to their future home in Brooklyn, New York, they were tendered a reception at the home of the groom's parents at Washington, D. C.

LIGHTLE-STANLEY—On June 3, 1938, at the Friends parsonage, Westfield, Indiana, Agnes Stanley, a great granddaughter of the late Lewis and Huldah Estes, to Paul Lightle. Orval H. Cox minister.

PARSHALL-KEELOR—At Richmond, Indiana, May 22, 1938, Helen Keelor, daughter of Mr. and Mrs. Myron F. Keelor, to Malcolm Parshall, son of Roy and Marie Parshall.

BIRTHS

CHASE—At Richmond, Indiana, June 20, 1938, to Clarence and Kathryn Miles Chase, a son, Stephen Oscar.

KRUMM—At Unadilla, New York, April 21, 1938, to Valentine and Esther Vore Krumm, a daughter, Ruth Bertha.

MACY—At Westfield, Indiana, June 13, 1938, to Willard and Julia Dell Clark Macy, a son, John Clark Macy.

SMITH—At Richmond, Indiana, June 13, 1938, to William and Edith Smith, a daughter, Carolyn.

DEATHS

BORTON—At Richmond, Indiana, February 15, 1938, Fred R. Borton, aged 49 years, who was struck by a truck after snatching another man from its path. Funeral services were held February 18, and interment was made in the Friends Cemetery at Webster, Indiana.

CARTER—On May 30, 1938, at the home of his daughter, Helen Spradling in Indianapolis, after a brief illness, Dr. Amos Carter, aged eighty-five years. The son of Newlin and Buelah Carter, he was born near Plainfield, Indiana, where he spent practically all his life, except for eleven years spent as Superintendent of the State Tuberculosis Sanatorium at Rockville, Indiana. He received his education at Hopewell Academy and Indiana Medical College. As one of the leading physicians, he contributed much to the community and State, giving much time and effort to the care and treatment of tuberculosis. He was a birthright Friend. For more than sixty years he was married to Elva Taylor. To them three children were born, who with three brothers and one sister survive. Funeral services were conducted at Plainfield by the pastor, R. Furnas Trueblood, when many paid tribute to his life, as a physician and as a citizen who always maintained the highest standards of Christian living.

COOK—At Middleboro, Indiana, December 25, 1937, Mary Pyle Cook, aged 75 years. She was a member of First Friends Church, Richmond, Indiana. Funeral services were held December 27, and interment was made in Goshen Cemetery near Middleboro.

COX—At her home in Indianapolis on June 22, 1938, Elizabeth Harvey Cox, aged 76 years, the daughter of Dr. Thomas B. and Delitha Harvey and wife of Linton A. Cox. She was born in Plainfield, Indiana, but most of her life was spent in Indianapolis. A member of First Friends Meeting she was widely known through her work in the church and in various cultural and civic organizations of the city. Besides the husband, two daughters and four sons survive. Funeral services were conducted by Errol T. Elliott.

HADLEY—At her home in Indianapolis, May 10, 1938, after a long illness, Elva



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Witt Hadley, widow of Horace M. Hadley. She was a member of First Friends Meeting. Though in failing health for many years, her interest in church and club activities never ceased, and the influence of her quiet, Christian character was widespread. Two daughters and three sons survive. Funeral services were conducted by Errol T. Elliott.

MORRIS—At Richmond, Indiana, December 29, 1937, Esther W. Morris, aged 88 years, the wife of Elwood Morris. She was a member of First Friends Meeting in Richmond. Funeral services were held January 2, in charge of Charles M. Woodman.

OWENS—At Richmond, Indiana, January 24, 1938, Emily S. Owens, a member of First Friends Meeting in Richmond. Funeral services were in charge of Truman C. Kenworthy.

PURDY—At Macedon, New York, May 30, 1938, Hannah Purdy, aged ninety-four. The daughter of John and Elizabeth Baker, she was born in Macedon,

and in 1870 was married to Ira L. Purdy. A daughter, Elizabeth B. Purdy, survives. She was a birthright member of the Friends Meeting at Farmington, New York. Funeral services were held at her late home in Macedon.

PLYE—At Reid Memorial Hospital, Richmond, Indiana, January 27, 1938, Elizabeth B. Pyle, following an injury received from a fall. She was a member of First Friends Meeting, Richmond. Funeral services were conducted by W. Bruce Hadley and interment was made in Goshen Cemetery near Middleboro, Indiana.

WHERE TO STAY IN PARIS

Mme. Melon-Holland and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e, (opposite Luxembourg) receive paying guests. Very moderate prices.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Ave., (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible School at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, minister, 4150 Vallejo St., Phone Gallup 8138 W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—“Hub of the South-East”

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. “Our latch string is always out.” E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, minister, in the Meetinghouse, Phone 3-9384.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

TORONTO, CANADA

Friends House, 113 Maitland Street, Mt. 5395. Meeting for Worship Sundays 11 a. m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

ENTERTAINMENT NOTICE

Those who plan to attend Western Yearly Meeting and who wish to make reservations for entertainment should write Alice Hampton, Plainfield, Indiana, Chairman of the Hospitality Committee.

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